



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

SANDWICH ISLANDS.

Extract of a letter from Dr. Judd, to the Editor of the Western Recorder, dated

MANOA, Oahu, Sept. 10, 1831.

Ere this, you have probably heard of the sailing of Boki and Maunua for Erremango, one of the New-Hebrides group of islands; the death of the latter, with almost all his men; and the supposed loss of Boki before he reached his place of destination. He left this Island in charge of his wife; and the fort with Pahi, a young man whom he called his son. These two individuals continued to hold their offices according to his appointment, until the latter part of March; when changes were made in the civil government of the island, which appears likely to have a good effect upon the morals of the people.

On the 1st day of April, the people were assembled in front of the King's house, where the King made a short address, directing the attention of the people to what Kaahumanu was about to read. She then stood up, and after some remarks of her own, read a paper, in which the King declared, that partly on account of the imperfect execution of the laws, and partly on account of the absence of Boki, he had taken the island and given it to Kaahumanu who would hereafter exercise authority over it. Kaahumanu then said she had appointed Kuakini (John Adams) governor of the island under her. She repeated some of the laws, and added, "He will see that these laws are strictly enforced." Adams then arose and turned himself to the foreigners, and said, "My thought for you white men, especially you who sell rum, is: 'To day you expect to pay money for your licences. I will not receive it. The laws forbid drunkenness and gambling. Keep your money. But I declare to you, if you sell any more rum, I will strip you of your property; and if you gamble, I will tear down your houses. Break off altogether these things. You have heard the complaint that the former governor would not execute the laws. I am resolved to enforce them.—Watch me and see, and if I do not do it, mine will be the blame.'" These were nearly his words, as I translated them from memory on my return from the assembly. This was a great and unexpected blow to the grog shops of which there were about thirty in and about the village. A guard was set to keep a constant watch through the town, and it has effectually prevented the sale of liquors in grog

shops; and gambling, or at least gambling houses are suppressed.

About the 18th of the month, the public crier was sent through the streets, proclaiming it *tabu* to ride on the Sabbath. The first Sabbath after, three men (Chinese) had their horses taken from them, while riding in defiance of the law.

The Governor released the horses, on their paying him a fine of six dollars, but declared they should be forfeited hereafter. This did not, however, intimidate all who had been in the habit of profaning the Sabbath in this way. On a succeeding Sabbath, seven or eight men on horseback, attended by a band of sailors on foot, made another attempt to break the *tabu*. As they were more or less armed with clubs, knives, &c. and the guard without their muskets they escaped, yet not without a scuffle, in which one native was considerably wounded. On Monday, the Governor enquired concerning the offenders, and took their horses from them. This effectually put a stop to the riding on the Sabbath; since which time I do not think a single person has dared to ride. The horses were all restored in about a month, on the owners paying a fine.

I would not have you imagine, after reading this, that there is not a great deal in our civil government which is exceedingly defective; I could point out faults, which if not remedied, will be ruinous in their effects; or that there are not evils, if not as great, of a similar character to drunkenness and gambling, over which the law has as yet exerted no power. We have great occasion for gratitude for what has been done for Honolulu, and for prayer that greater blessings may follow. I ought perhaps to add, that the above mentioned laws have been a long time in force throughout the land, except in this place.

[From the Baptist Repository.]

LATE FROM BURMAH.

The interest which this mission excites is already absorbing, in every part of the country. Good news from our brethren is pouring in upon us, God is helping them, and they are encouraged with the brightening prospects before them; and no one can read the following letter just received from our Missionary brother, Mr. Kincaide, without thanking God and taking courage. We understand that an arrival at Boston from India has brought much gratifying intelligence.

Moulmein, May 26, 1831.

MY DEAR BR. SOMMERS,

"We have been here now six months, and have seen much of the goodness of God.—Since the commencement of this present year we have had a reinforcement of nearly 100 disciples at the two stations, Moulmein, and Tavoy.—How many have become disciples of Jesus Christ since the beginning of the year, at Rangoon, I cannot say; but the word of God from that station is sounding out into all the surrounding country. O my brother we can have no doubt but that the cloud of righteousness is gathering and overshadowing these fields of Burmah.—Every effort is crowned with success—whenever we make known the gospel, sinners are translated out of darkness into the kingdom of righteousness, and peace. Every thing bows before the name of Jesus Christ.—Surely we have much reason to be strong in faith, and strong in the grace that is in Christ Jesus.

"P. S. I am much pleased with the Burman language, and I was never sensible of learning any thing so easy; I long to see the day when to these thousands of Pagans I can proclaim the unsearchable riches of Christ. Sister Wade is worn down by the climate, and the physicians have relinquished all hope of doing her any good, and have advised as the only resort, to sail for Europe or America."

E. KINCAIDE.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE AMERICAN BIBLE SOCIETY.

It is hoped that those who received the last number of the Monthly Extracts have attentively perused the resolutions of the Managers therein contained, in relation to Foreign Distribution. It will be seen that a demand is already created for the Scriptures in Ceylon, Burmah, the Sandwich Islands, and Greece, where American Missions are established, to the amount of \$20,000.

The sum above specified could at once be forwarded, were it at hand, to the places designated, and would be used in circulating Bibles and Testaments, or parts of them, and in several different tongues. It is perfectly obvious too, that the Providence of God is fast preparing the way in the places mentioned, and in other foreign lands, for a greatly extended distribution of the Scriptures. Besides numerous adults who have become Christians at the different missionary stations, many thousand children there collected in schools have now acquired the art of reading, and must be furnished with mental food of some kind—with the word of God itself, if we would effectually raise them from the degradation of heathenism. These circumstances mentioned, render it all important that the Am. Bible Society should be prepared to meet these great and constantly growing demands from abroad. Those Auxiliaries in debt to the Parent Society, will surely spare no efforts to pay their respective dues as soon as practicable. Those which have donations to make will see that their offerings will be put to immediate use when forwarded, and

to the best perhaps of all uses ever made of money—the circulation of God's own infallible word, "without note or comment."

From the Rev. R. Knill.

ST. PETERSBURG, Aug. 19, O. S. 1831.

It is probable that, before this time, you have heard of the Lord's dealings with me and my beloved family. The letter which I sent to the Missionary Society gave a faint outline of our external distress; but the sorrows of our hearts can only be known by those who have passed through the deep waters of affliction. I view it as a holy discipline, sent by the Father of Mercies for wise and blessed purposes. What those purposes are, I cannot tell: but He is the source of wisdom and goodness, and I would humbly resign it all into His gracious hands.—Our two darling children (of which we were bereft by the Cholera Morbus) are happy; and all the comfort we anticipated from them God can make up in other ways. We think we already begin to see that a peculiar blessing was connected with the death of one of them; and one which will augment the number of active distributors of God's Holy Word. Pray for us. Ask your Committee to pray for us; for they are men of prayer. Interest the friends of Christ at large, in our behalf; ask them to implore divine guidance, and support, and purifying influence, and holy elevation; that we may labor more than ever for God; and with more of the spirit of strangers and pilgrims; then it will be very evident that it was good for us to be afflicted.

The "peculiar blessing" which I referred to, as connected with the death of one of my children, is this:—At the time he was attacked with the Cholera, we had at our house a young man of good talents and extensive means of doing good; but his heart was rebellious against God. He witnessed the agonies of my son; and sat by his bed-side, rubbing his hands to ease the spasms: he then ran to the apothecary's for Medicine; but before he returned, the spasms had ceased—the blood had ceased to flow—the flutterings of the heart were over—the spirit of my boy had fled! This greatly affected my young friend: he trembled; then went into my study, and shut the door, and cried for mercy; and solemnly yielded himself up to that Saviour whom he had hitherto neglected. A marked change took place: he became like a lamb—sought the society of the righteous—gave himself to reading! yea, and reading the neglected Bible. He has just left us for another quarter of the world; but he took with him a supply of the Scriptures, and Tracts, for distribution; and will prove, I trust, a valuable conjoiner to me and to others in the sacred work. O, my dear Sir! how it soothes out sorrows—how it makes the tears of joy to roll down our cheeks, to think that the death of our son should be the instrument of leading a sinner to Jesus! Thus God is accomplishing His own work in his own way;—even so Father, Amen.

I have lately had an interesting visit from a young man who resided 120 versts from this; of whom I once spoke to you, as being roused to a sense of his sinfulness by reading the

"Evangelical Magazine." He is going on very delightfully; and I have made arrangements with him for a more efficient distribution of the Scriptures in his neighborhood.

From the Buffalo Herald.

In the first number of this paper, notice was taken of the number and great variety of emigrants, and of the striking and interesting scene they present upon the wharves in this place, during the business season of the year; and, also, of the fact, that many of them go out into the wilderness without the blessed Bible to illuminate and cheer their way—that Christians had long witnessed a destitution which they had not the means to supply; and that now, at length, the way is opened through the benevolent operations of the Am. Bible Society, for the supplying of every emigrant that leaves this port, with the Bible. It was stated also, that a Society was formed in this village, last autumn, for the purpose of doing the work, and had commenced operations.

The first step was to form a large Distributing Committee, embracing a sufficient number of persons to allow one or two to visit the wharves every morning, when the emigrants were found, embarking by hundreds for their respective places of destination. The distributor, with a number of Bibles with him, generally went on board the steamboat that was preparing for the regular trip up the lake; and, taking his stand forward, gave notice that he had "Bibles for the purpose of supplying destitute emigrants, and that if there were any such who wanted a Bible they might come forward and take one." This notice never failed to attract attention.—Some would look at the distributor, who stood with a market basket full of Bibles to give away to the destitute, as a sort of mysterious being, for whose motives they seemed at a loss. As they gathered around, the first inquiry generally was about the price at which they were to be sold. On being told the cost of the books, and informed that if any wished to purchase they could have them at cost, or if any body was in want of a Bible, and unwilling to receive it as a present, and not able to pay the whole cost, he might have it for half price or less, but that nothing was demanded for a Bible of those who were emigrating and did not possess it—I say, on answering these questions, and giving this information, you might see here and there, in the crowd, countenances beaming with hope and animation, which seemed to say, "well, I shall now obtain a Bible!" A few would cheerfully pay the cost—some half price, but by far the greatest number were evidently unable to pay any thing. While receiving the treasure of Divine Truth, they would often state the causes of their being destitute. One had left his Bible in his native country, and had been too unfortunate since arriving in this to furnish himself, though he had intended to do so as soon as he could command the means. Another had lost his Bible, with all his earthly possessions, by shipwreck or fire. Another had been compelled to part with it to get bread for his children, or to pay his passage, or to defray the expense of a fit of

sickness; and others had never been able to possess a Bible at all.

Nobody but those who have been *Bible Distributors* can conceive of the deep and thrilling interest with which many of these poor people receive a Bible. Some of them are, in the judgment of charity, Christians, warm-hearted and sincerely devoted Christians, whom misfortune had deprived of their Bibles. Too poor to purchase, and too modest to beg, they knew of no way in which they could be supplied.—On having a Bible presented, I have seen the tide of feeling rise and rush through their whole being, as though they had unexpectedly met with a long lost and much beloved friend; or, as though they had on a sudden, retrieved all their misfortunes. I have seen the blanched cheek lighted to a glow—the dejected eye kindled into beams, and the whole frame agitated with emotions of joy and gratitude at receiving a Bible! Again, I have met with those who had long been buffeting the waves of adversity, sometimes in the hope of rising, and often ready to sink, tired of bearing up against the floods of ills that beset and overwhelmed them. They felt that the arm of flesh was too weak to bring salvation, and had begun to look around for help. But their connections and associations had been so entirely with the *irreligious part of society*, that they were embarrassed in making any such changes as would bring them in contact with Christians. Ignorant, and poor, and disheartened, they were deterred from making any systematic exertions, and looked upon themselves as outcasts, uncared for, and unthought of by the busy and giddy world that bustled around them; and out of the way, and therefore out of the reach of Christians. Like private F—— (the soldier mentioned in the extract from the letter of a pious lady residing at one of our military posts, published under the soldier's department in our first number,) they had degenerated into a state of suspicion and misanthropy, and settled down under the dark and gloomy conviction that "nobody in the world cared whether they were drunk or sober, respected or despised, saved or lost;" and that there were none who "took sufficient interest in their welfare to converse with them, or advise them for their best good." I have seen such, on being presented with a Bible, manifest, first, surprise and astonishment at the kind attention shown them, and the pious care taken for their souls, all unlooked for; and next, a sense of personal worth, which instantly produced a resolution, that as others cared for them, they ought, and would care for themselves; that as they were not, in the estimation of their fellow-men, so utterly lost as they had apprehended, they are encouraged still to struggle on, and reach at something estimable.—Looking at the book which is, as they regard it, the counsel of God to them, they are resolved to attend to it; and after thanking the distributor for his pains, and God for the kind Providence that threw him in his way, you see him next seated on the windlass, or on some bag or box in the fore-ship, his eye eagerly passing over the pages of his newly acquired treasure, forgetful of the past, and imbibing hopes and forming resolutions for the future.

When the distributor has done his work on deck, he descends into the steerage, which is mostly filled with women and children. Here a new scene opens. You may see in one corner a deeply interested cluster of boys and girls, gathered round a man and woman. They had got a Bible on deck, and are telling the family how it was obtained, showing them what a neat and nice book it is; or, having done all that, are reading to them its sacred truths. In another corner you see another group, intensely engaged in conversation with one another—they are lamenting the loss of the Bible they once had, and discussing the expediency of applying to the distributor to bestow one upon them. In a few minutes, you are approached by persons of both sexes and all ages, who either anxiously inquire if they can have a Bible, or wait, with wishful looks, to have one offered to them. And, O, the tears of gratitude with which they are often received—the happiness the receivers feel in the contemplation of the book as an inheritance. "Ah!" said a mother once in the steerage, on receiving a Bible, pressing it to her heart, and the tears falling on the children that surrounded her, "now, when I get into the wilderness, away from Christian friends, and the meeting, I can read to these dear ones," pointing to her children, "the Bible, and God may bless it to their salvation."

My own colleague in the work of distributing Bibles was the Rev. Mr. Hoag, of the Methodist church. We sometimes went together, and sometimes separately. We witnessed many moving scenes, and it is hoped that Mr. Hoag and all the other distributors, will feel interested in furnishing such facts as came under their observation, calculated to illustrate the necessity and great utility of furnishing emigrants with the word of God.—*Ed. HERALD.*

MISCELLANEOUS.

The following statement of religious experience is believed to refer to the late Rev. J. S. Christmas, formerly of Montreal. By his numerous acquaintance, and other christian readers, we presume it will be read with interest.

RECOLLECTIONS OF A COUNTRY PASTOR.

Some of the most endearing intimacies we are permitted to form in this world, are commenced in an unexpected manner. Though nearly twelve years have since rolled by, I well remember the time and way my acquaintance began with J. S. C. whose early and sudden death has been the cause of such heart-felt sorrow to every lover of piety, and genius, who knew any thing of him.

We met for the first time, in the public stage on the road to P. The pleasing form and winning manners of my fellow traveller, induced me to enter into conversation with him, and I soon found that these exterior accomplishments were united with fervent piety. An exchange of views took place which led to the discovery that the object of our journey to P. was the same, to enter ourselves as students in the The-

ological Seminary at that place into which we were both received on one day.

I omit any notice of the pleasant and profitable hours spent in that beloved Institution, in the company of C. and other dear companions in study, to recur to the time when he was received as a candidate for the Gospel Ministry, under the care of ——— Presbytery. Being introduced to the notice of the Presbytery by a venerable father who has recently joined his youthful friend in a better world, he requested permission to give in writing a statement of his religious exercises, and his views in seeking the ministerial office. The artless manner in which he read the simple narrative he had drawn up, brought tears from the eyes of many, and satisfied every one that he uttered the feelings of his heart. An impression favorable to him was produced, which nothing ever occurred to remove, and this, as well as every subsequent part of his trials, was cheerfully and unanimously sustained.

A few days afterwards, at my request, C. gave to me the paper which contained his statement and I gratified a circle of christian friends who had heard of it, by reading it to them. For years it was matter of regret, that this interesting narration was, as I suppose, irrecoverably lost; but, a short time since, in looking over some papers, I providentially came across it, and cannot do my readers a greater favor than to give them the opportunity of perusing it for themselves. It will be read with deeper interest from the recollection, that the seal of death has been set to the sincerity, and growing, active piety of his lovely and lamented writer, "and by it, he being dead, yet speaketh."

"I deem it unnecessary to recount those ordinary exercises of mind, which religious instruction produces on every one. I pass over the self-righteousness of early years, and a temporary seriousness which the prospect of death produced. The last session of my college course is the period to which I look back as the commencement of those impressions, which I hope issued in a saving change. At the distance of more than three years, the minute details of what passed in my own mind cannot be distinctly recalled. This is no doubt, in part, owing to the indistinctness of those exercises, a circumstance which was long an occasion of much distress, and though I would not presume to dictate to the Sovereign Spirit who has a diversity of operations, yet such a regular progression of steps, as is laid down in works on christian experience would have been, I still feel, extremely satisfactory in retrospection. Any particular pungent convictions of sin I do not remember, but I recollect the interest with which I used to read pious biographies and books on practical religion. At this time I used to feel much anxiety for an interest in Christ, and ventured to converse with a religious acquaintance on the evidences of regeneration, some alarming providences, and faithful preaching week after week, deepened my seriousness. Hitherto all my feelings had been studiously concealed from every mortal. Happening one night to sleep with a fellow student, I began talking on the subject of religion, when to my great surprise and joy I found a soul which vibrated har-

monious to my own. Henceforth he became my bosom friend. Practical religion was all our topic, and I can bear testimony to the usefulness and pleasure of Christian Fellowship.

"Painting, which I had hitherto been much engaged at, and which, with an enthusiastic attachment, I had resolved on as a profession, now lost its charms. I deplored what I considered an idolatrous love of a Fine Art. Such an alienation of affection towards my old pursuits took place as a few months before I had considered impossible. The Gospel Ministry which had formerly been a subject of disdainful aversion, I now began to think would be a most delightful employment. 'Doddridge's Rise and Progress' was much in my hand. The views I entertained of the doctrines of total depravity—the necessity of regeneration—the imperfections of our best obedience—the breadth and spirituality of the divine law—the vicarious nature of the sufferings of Christ—the imputation of his righteousness, and a number of subjects were what they continue to be until this day.

"Of the views I then had of the person of Christ, I now see the absurdity—nor was it till long after, that argument led me to believe that a human soul was a constituent of our blessed Redeemer. The Calvinistic system of decrees had formerly provoked my abhorrence, but now feeling that all mankind deserve God's eternal wrath, without so much as one offer or provision of grace, I was convinced, that of the same lump of corruption he had the most undoubted right to make whom he would, vessels of honor, upon whom to glorify the riches of his mercy, and that his justice would be most manifest in the condemnation of the vessels of wrath fitted to destruction; in both cases, as was fit, illustrating the perfections of Him, "of whom, and through whom, and to whom are all things."

"I had some conversation with the President of the College on my own case, and on the choice of a profession, who answered my queries on the latter subject in his commencement address. After graduation, I went home, avowing to my friends my intention of devoting myself to the gospel ministry. Accordingly, much of my reading the next winter had a bearing on preparation for public work. Spring arrived, and I expected to go to some Seminary, in order to commence Theological studies. My father was averse—medicine was the province he had allotted me; proposals were made to him by a physician—I, unwilling to lie idle, and unable to see any alternative, agreed to go on trial at least for a few months. I did so—a decline of religion in my soul had for sometime been making its silent progress. Since I had left College, the ministrations of the word I had been confined to, was far from such as would have been agreeable to a mind of taste; which together with the want of a single Christian friend with whom I could be on terms of intimacy, were among the proximate causes of this declension, though without doubt an evil heart of unbelief within me had much to do with it. The company which frequent a doctor's shop—the irreligion of the physician himself—and the engrossment of my attention with new studies,

completed the sad work. The correspondence of pious friends was dropped as too painful to one who felt he was fallen. The woes that be-tide the apostate, and the fear of having committed the unpardonable sin, used to fill me with anguish. When left to myself, and sighing, "O that I were as in months past," I would resolve to retrace my steps, and appear for a few days to be regaining my ground; but the next temptation would overset my resolutions and my hopes.

"Several months thus passed on; and it was ordered that I was withdrawn from the previous bustle, and led to be much in solitude. A sermon from Rev. ii. 2, aroused me. I began to remember from whence I was fallen, to repent, and do the first works. I lamented the dishonor I had cast upon the gospel, for though I had not yet publicly recognized its obligations I had still been ranked among its friends. Retaking myself once more to the serious perusal of the scriptures, I renewed my long suspended correspondence—hope began to reanimate. My first taking the Lord to be gracious, I referred to these late exercises; for unable to reconcile the duration and awfulness of my past defection with the perseverance of the saints, I had long since given up my first hope as a delusion. A more distant view, however, diminishing the undue magnitude of very near objects, inclines me to look upon this second conversion, as it may be termed, as a gracious confirmation of what the first began. I now turned with pleasure to my first thoughts towards the ministry. "Occupy till I come," is the term on which all receive their talent. How is this then to be done most effectually? was the inquiry. A faithful minister has ordinarily the prospect of doing more good than any other man. But that no man taketh this honor to himself, I was fully aware. Besides the grace of God in the heart, there must be at least common natural endowments. The opinion of my teachers at college, the persuasions of my pastor at home, settled me on this subject. Acquired information ought to be possessed—my having already finished a college course made this more easily attainable. To which considerations, going to make up what I judged to be a call to preparatory studies for the ministry, was added an unquenchable desire for the work, which had I disobeyed I should have considered myself guilty, and certainly would have been unhappy. The term of my initiatory medical studies had expired—I was at home, and expected shortly, (in three weeks) to leave it, and go to a distance to be placed in as favorable circumstances for medical study as the Western Country afforded and with higher promises of preferment than I deserved. The terms of tuition and other preliminaries had been fixed, and all necessary preparations made. Now, thought I, if ever, I must extricate myself from the current which was hurrying me unwillingly forward. I told my father that I could not conscientiously proceed. He was displeased. It becomes me ever to mention him with respect and affection—unquestionably he was influenced by stronger feelings of kindness than a child can understand. He did what he thought best, (and no doubt it had been best,) for my temporal interests;

"But I heard a voice, he could not hear,
I saw a hand, he could not see."

"In acting as I did, I consulted pious acquaintance, and was satisfied that it was my duty to obey my parent only in the Lord. Some friends reproved, others ridiculed; but I commended my case to God, and he brought it to pass. I omit farther particulars of this trying season. By degrees my father's prejudices subsided—he acceded to my wishes, and a providential circumstance, in which I can see the very finger of God, brought me to the Theological Seminary at P. of which I have been a member three seasons. To this hour my mind continues steadfast in the conviction that I acted right in this matter—nor has a single emotion of regret ever crossed my breast on account of the choice of a profession I have made."

If this artless statement should meet the eye of some youth that God has favored with natural or acquired endowments, and whose ardent mind is fired with the ambition of distinction in science, or elevation to honor, I would say—pause and think on your responsibilities; remember, that "*occupy till I come*, is the term on which all receive their talent." Give your hearts to Him, who gave you all you have, and devote your life to the same noble cause to which C. dedicated himself. Then, should your course be as short as his, it will be as useful, and your end as blessed.—*Presbyterian.*

SABBATH SCHOOL DEPARTMENT.

SABBATH SCHOOLS.

We make the following interesting extracts from the Report of the Andover South Parish Sabbath school for 1831.

With devout gratitude would we report the goodness of God, manifested, during the last year, to the Andover South Parish Sabbath school. Of this goodness we are reminded in noticing,

1. *The numbers in our school.* Connected with our Sabbath school are 66 teachers, 4 librarians, and in all 630 scholars. Of the scholars, 70 under 7 years of age, belong to an infant department—about 180 are between the ages of 7 and 16—and the rest, from 350 to 400, are in the flower of youth, the vigor of middle life, and the decline of hoary age, even up to venerable gentlemen of 75 or 80, and the sightless matron of 86.

Almost every Sabbath, during the year, has witnessed some accession to our number. Among the means by which this increase has been secured, we may notice the following in particular.

1. The pastor has occasionally remarked on this point on the Sabbath, and has done much to give prominence and importance to the school in his intercourse with his people during the week.

2. The teachers have visited the several districts of the parish, for the purpose of securing new scholars.

3. The scholars themselves have made very commendable efforts to increase their number. Many, of all ages, have undertaken to search

out and bring into the school, at least one scholar each, and have almost uniformly succeeded.

The connection of adult classes with the school. It is a well known fact, that children are always delighted to see their older brothers and sisters, and parents even, associated with themselves in the same employments. This fact is strikingly illustrated in our Sabbath school. Many families, consisting of eight, ten, twelve, or more members each, are all in the Sabbath school. In one class is seen the father, in a second the mother, two brothers in a third, and sisters in a fourth, and so on, as their ages may be, till you find one, two, and perhaps three in the infant department. And not only does this community of interest, throughout a family, clothe the Sabbath school with nameless attractions for the children; but its influence is scarcely less important on the older members of the school. In a family thus engaged in the study of the Bible, the Sabbath school, not merely on the Sabbath, but also during the week, is, with all, from oldest to youngest, the absorbing theme.

To illustrate what has been said, I will give a brief history of a singular class. Before adult classes were introduced, to much extent, into our Sabbath school, the superintendent noticed one Sabbath, a venerable old gentleman, apparently quite intelligent, silvered with the frosts of about eighty winters, passing from class to class in the school and evidently making an effort to hear the children recite their lesson. He watched him a few moments, and, being much interested in his appearance, approached him inquired whether he could hear the recitation. Not much of it, replied the old gentleman; I stay, during the exercises, mainly to hear your remarks at the close. That is well, said the superintendent; but should you not like a teacher to sit down with you, during the hour, and investigate some portion of the scripture? We have teachers enough unoccupied; [alluding to the theological students.] O yes! was the hearty reply. He thanked the superintendent for his kind offer, and added, perhaps I can procure one or two others to unite with me in the exercise. The superintendent encouraged his last suggestion, and they parted. The next Sabbath, the superintendent took with him a teacher for his aged friend; and as he entered the meeting house, was much surprised, to find him, with ten or twelve others, seated around him, and waiting for their teacher.

These aged men are quite intelligent; nor was the Bible a novel study to them. The one by whose efforts the class was organized, once undertook to commit the whole Bible to memory. Still, no lover of intellectual pursuit ever entered for the first time, upon an engaging branch of science and literature, with an eagerness and satisfaction, surpassing what has, from Sabbath to Sabbath, been evinced in this venerable class. The example of these aged gentlemen was quickly followed, by numbers of all ages and both sexes. And soon, the mass of the numerous congregation became connected with the Sabbath school. Our venerable class of pioneers, in a short time, increased to nearly twenty members. A new class was then formed from it; but the vacancy was quickly filled up. Now the very presence of this class, or others of a like

description, inspires an interest in the study of the Bible, and gives an impulse and character, to all the movements of our school, of incalculable importance.

Its religious interest. During the whole year, a pleasing revival of religion has been in progress in the parish and in the school. A deep seriousness in almost all the classes, every Sabbath, and frequent instances of hopeful conversion, have told of the constant presence of the Holy Spirit. But the revival has been much more rapid in its progress, at some seasons than at others. It assumed a character of surpassing interest during a protracted meeting in September. And the scenes, presented in the Sabbath school, for a few Sabbaths succeeding this meeting, it is in vain to attempt to describe. The first Sabbath, in particular, a solemnity like that of the judgment, pervaded the whole school. So intense was the religious feeling, that all recitation was suspended, and each class became an *inquiry meeting*. Every eye was melted in tears, and every bosom filled with emotion. While from many a countenance were seen to beam the joy and peace of first love, and very many more sat in the anguish of pungent conviction.

Of the large number of persons, who, as fruits of this revival, have made a public profession of religion during the past year, 76—3 teachers and 73 scholars—are connected with the Sabbath school. And many others, connected with the school, have, we hope, during the year, passed from death unto life.

Particular classes have shared richly in this glorious work. A majority of the aged gentlemen, noticed above, were hopefully pious, when their class was organized; and others became so before the protracted meeting. In the course of three or four days after this meeting, their present teacher visited several of his class. He selected those, whom he knew the Sabbath before, to be indulging no hope of the great salvation; nor was he aware at this time, that they felt any special interest on this subject. But, to his happy surprise, the three on whom he called the first day, were rejoicing in the liberty of the children of God. One old gentleman, with tears of joy and gratitude freely flowing, exclaimed, as his teacher addressed him, 'What have I been doing, these seventy years!' Others have since, it is hoped, received Christ as offered in his word.

A class of young ladies, between the ages of 16 and 22, among the first in point of intelligence and interest in the parish, consists of 14 members. Two of this class indulged the hope of an interest in Christ, before the protracted meeting. Within one week after this meeting, ten of the others trust they entered the ark of salvation.

A very intelligent class of girls, between the ages of 10 and 14, consists of 11 members. Nearly every one of this class, about the same time, gave pleasing evidence of genuine love to God.

A class of ladies in middle life, consists of 10 or 12 members. A few Sabbaths since, says their teacher to the superintendent, as they were passing out from the school, 'The last member of my class, during the past week, I trust, has entered the ark.'

Other classes of similar interest might be mentioned.

Now the fact is probably well known, that the means of grace enjoyed in this parish, aside from the Sabbath school, have rarely, if at all, a parallel in Christendom; and far be it from us to intimate, that the Sabbath school alone has matured this glorious harvest of souls. Still, to not a few, we do believe, the school will in eternity, be found to have been literally 'the gate of heaven.'

[From the Sunday School Journal.]

A LETTER TO SABBATH SCHOOL CHILDREN.

Wethersfield, Conn. Feb. 6, 1832.

MY DEAR YOUNG FRIENDS,—I have some news to tell you. I suppose it will make you feel sad to hear it; still I hope it may do you good. Where I live, there is a Sabbath School Scholar in a place of punishment. I will tell you why. He did very wickedly. He broke the law of his Father in heaven, and the law of the State, which is founded on that law. He did not do this because he was a poor, ignorant boy, urged by necessity, and not knowing it was wrong. He had been to a good School. He had studied grammar, history, geography, &c. He had been to a Sabbath-school too. But when he was at home, he used to take things that did not belong to him. After he was sent to a boarding school he did not do any better. One day while at school he opened the drawer of a school mate, and saw two silver pieces in it. While he was thinking about taking them, another boy told him if he would take one, he would take the other. So they divided the money between them. When the money was missed, they both denied their having taken it. They tried to cover up one sin by committing another. It shows a very wicked heart to do this. One of the boys felt so bad in his mind, that he had to take this covering off. He confessed the truth to his teacher, was sorry, and did so no more. The boy who is now in a place of punishment, had a harder heart. He not only stole and lied, but he was not sorry for it. He would not confess it. To escape punishment, he ran away from school. He travelled almost all night, in the dark, on foot, and alone. God saw this wicked boy in the darkness, but this wicked boy did not once think of God. When it was almost morning, he crawled into a barn, and slept on the hay. When he got up, he went on till he came to a large city. In this city nobody knew him, and he knew nobody. As he loved sin, so he sought the company of sinners. He soon found a bad boy, who had run away from a good mother, and been to sea. That boy asked him to join him in stealing. He was willing; he stole. But this time he could not escape. An officer caught him, and put him in jail. The judge and jury, hearing what bad deeds he had done, sent him here to be punished. When I saw him first, he had strong irons round his wrists and ankles. Now he does not fare so well as he used to. He has to rise early in the morning, work all day, and gets nothing for it. He lives on course food. He eats and sleeps alone

in a very small room. He has neither table nor chair. At night, when he comes in from his labor, he has no fire to go to, and he makes his bed on the straw. Now he begins to see how bad he has been. He cannot help thinking how he has sinned against his Father in heaven, and into what a condition his sins have already brought him. Sometimes he lies awake at night thinking of these things. Not long since he sent for me late at night, to come and converse with him. I went. He felt greatly pained in his heart on account of what he had done. Large tears run down his cheeks. He put his little hand through the iron grating of the door, and taking mine, inquired, "O what shall I do to be saved?" The other day this boy's teacher and two of his school mates came to see him. They seemed quite sad, and he could hardly speak to them at first.

His sister, (he has no father nor mother living) lately sent him a letter. She begged him to implore pardon for his sins, when in his little room. She talked to him very tenderly. She told him that his little brother often speaks of him, and wonders where he is, but that she could not break his little heart by telling him. I will not write any more for fear my letter will be so long that it will weary you to read it. I will not say a word to your teachers now, lest you think that I do not mean this letter for you. I do mean it for you, my dear Sabbath-school children. The boy in punishment has this very day charged me to tell all the Sabbath-school children I can, how bad it is to sin, and to take warning from him.

If I write to you again, I hope I shall be able to tell you some news that will make you feel happy. May the Lord evermore bless you, and have you in his holy keeping.

Your Friend,
G. BARRETT,
Chaplain of the Conn. State Prison.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 17, 1832.

GEORGIA AND THE MISSIONARIES.

In our last number we had barely time to re-echo the glad tidings that the Supreme Court of the United States; the highest tribunal in the land, had decided in favor of the Missionaries. The decision of the Court is more ample and full than was at first anticipated. It virtually declares that all the measures adopted by Georgia to extend their laws over the Territory of the Cherokees, are unconstitutional and void:—Thus defeating a deep laid scheme of cruelty and usurpation.

Every Christian and Patriot will rejoice in this decision. It has saved our country from the sin and disgrace of participating in one of the most barefaced schemes of tyranny and robbery. It will save an inoffensive, helpless people from oppression and ruin—and relieve the ministers of Christ from the hands of wicked men, and restore them again to the people of their charge.

A correspondent of the New-York Observer at Washington, says

No communication that I have yet made to you has

borne such intelligence as the present—that of the decision of the Supreme Court of the U. States in favor of Samuel A. Worcester and his companion in bonds and tribulation, and in the kingdom and patience of Jesus Christ; banished, not like a beloved John by a Nero to the free air of a Patmos, but as condemned felons to a narrow prison-house by a Georgia judge. Oh their "tender mercies." But God will "vindicate the just." Judge Marshall delivered the opinion of the Court on Saturday. It is clear and decisive. It comes up to the whole breadth of the idea of the sainted Evarts, as expressed in the advice he gave to the missionaries as he drew near to his rest. It may be considered a complete fulfilment of his prediction.—The Chief Justice, distinguished as well for the most deliberate coolness of judgment, as for his great reasoning powers, spoke of the punishment of these men as a *disgraceful* one, "if," said he, "it can be disgraceful to inflict punishment on innocent men." An interested crowd attended to hear the judgment.

The following summary of the proceedings and opinion of the Court is from the National Intelligencer.

On Saturday last, Mr. Chief Justice Marshall, delivered the opinion of the court in this case, reversing the judgment of the Superior Court of Gwinnett county, in Georgia. The effect of this decision is, that the recent acts of Georgia taking possession of the Cherokee country, and providing for the punishment of persons therein residing without the license of the Governor, and without taking an oath of allegiance to the state, are declared null and void, as contrary to the constitution, treaties and laws of the United States.

The opinion of the Chief Justice was very elaborate and clear. He took a review of the origin of the European title to lands in America, upon the ground of discovery. He established that this right was merely conventional among the European Governments themselves, and for their own guidance, and the regulation of their own claims in regard to each other, and in no respect changed or affected to change the rights of the Indians as occupants of the soil: That the only effect of the European title was, as between European nations, to recognize an exclusive right of trade and intercourse with the Indians, and of ultimate domain in the territories occupied by the Indians in favor of the nation or government whose subjects were the first discoverers: That all the European Governments, Spain, France, and especially Great Britain, had uniformly recognized the Indian tribes and nations as distinct communities, capable of, and entitled to, self government as states, and in no respect, except as to their right of intercourse with other European nations, and the right of pre-emption in the discoverers to purchase their soil, as under the control or power of the Europeans. They were treated as nations capable of holding and ceding their territories capable of making treaties and compacts, and entitled to all the powers of peace and war, and not as conquered or enslaved communities. He demonstrated this from various historical facts, and showed that when upon the Revolution, the United colonies succeeded to the rights and claims of the mother country, the American Congress uniformly adopted and adhered to the same doctrine, both before and after the confederation; that since the adoption of the constitution the same doctrine had as uniformly prevailed in all the departments of the government; and that the treaties with the Indians were held to be treaties, and obligatory in the same sense as (treaties between European sovereigns. He showed also that this had been the established course of things recognized by Georgia herself, from the adoption of the constitution down to the year 1823, as evidenced by her solemn acts, compacts, and laws. He then showed that by the Constitution, the exclusive power belonged to the U. States to regulate intercourse with the Indians, and to receive surrenders of their lands; and to

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make treaties with them. That their independence of the State Governments had been constantly upheld; that the right of possession to their land was solemnly guaranteed by the United States and by treaties with them, until that title should, with their own consent, be extinguished, and that the laws passed by Congress had regulated the trade and intercourse with them accordingly. He now reviewed the laws of Georgia in question, and pronounced them to be repugnant to the Constitution, treaties and laws of the U. States. And he concluded by maintaining that the party defendant in the present indictment was entitled to the protection of the Constitution, treaties, and laws of the U. States; and that Georgia had no authority to extend her laws over the Cherokee country, or to punish the defendant for disobedience to those laws in the Cherokee country.

Mr. Justice McLean delivered a separate opinion concurring, in all things, in the opinion of the Court. Mr. Justice Baldwin dissented.

After the decision of the Court, a mandamus was issued for the immediate release of the Missionaries from prison, and committed to Mr. Chester, who has gone on his errand of mercy.

[For the Religious Intelligencer.]

THE BIBLE CAUSE.

Soon after the fifteenth anniversary of the Am. Bible Society in May last, it was said in the "Monthly Expositor," that this Society had, for the coming year, four objects in view.

1. To reduce its heavy debt at the Banks.
2. To have the work of general supply completed.
3. To have the Sunday school scholars extensively supplied with the New Testament.
4. To commence measures for extensive foreign distributions.

The year specified is now drawing to a close, it can be no doubt be gratifying to many, to know something of the progress made towards the accomplishment of these objects. The information to be given on these topics, is not of so favorable a character as could be desired—not so favorable as will be given, it is hoped, at the anniversary two months hence.—March and April are two important months for Biblical operations, and if the Auxiliary and Branch Societies will each do a little, and do it promptly, the account presented in May, will yet be of a cheering character.

As to the Bank debt, this was stated in the last Annual Report, to amount to \$34,190. It has since been reduced from month to month, until its present amount is \$23,000. The managers are anxious, exceedingly anxious, that this debt should be entirely removed by the next anniversary.

This money is borrowed on the private responsibility of a few individuals, who ought to be relieved from this responsibility. It is also paying interest, and thus causing a constant loss to the Bible cause. The debt too prevents the procuring of new stereotype plates, which are greatly needed for a new Reference Bible and Modern Greek Testament, and retards also the contemplated distribution of the Scriptures in several pagan countries where they are solicited. Every friend of the Bible must see the great importance of having this debt paid as soon as possible. Let those Auxiliaries which purchased books on credit, many months since, make a speedy effort to pay a part, if they cannot all they owe, and let those which have donations to make, make them soon, and the parent society will come to the anniversary free from all Bank claims at least, and ready to embark vigorously in the work of Foreign distribution.

In relation to the second topic, the "general supply," there is not much at present to communicate. To those few states and territories where this supply was not finished last spring, books have since been forward-

ed nearly or quite sufficient to complete the supply.—Agents of the parent society and those of some of the Auxiliaries, have been and are still engaged in distributing these books. Encouragement has been given from almost all unsupplied sections, that every family within their respective limits, will possess a copy of the Bible before May next. It is hoped that there will be no disappointment of expectations in relation to any state or county. Should an Auxiliary stand in need of more books, no time should be lost in applying for them, and in putting them in circulation. As soon as any county is fully supplied, it is requested that such notice may be given to the parent society.

There is one more point under this head of "General Supply," which deserves notice. Many counties and some states now reckoned among the supplied, were supplied *three, four, and five* years ago. Some few of this number have since been found to contain a second list of destitute families nearly or quite as large as the first. It was consequently recommended by the Managers in their last report, that a *re-investigation* should be made in such states. As very many counties in New-England, New-York, New-Jersey, Pennsylvania and Maryland, have ordered no books since the last anniversary, this recommendation cannot have been extensively followed: and some thousands of families within these favored states are, beyond doubt, now living as destitute of the Bible as any in the center of China or Africa. Such a state of things is wrong, and ought at once to receive the attention of those who know the value of the Bible, and would not, for the world, train up their own households without it. There is a wide and almost inexplicable difference as to the quantity of Bibles ordered by different Auxiliaries. Some order them, and in considerable numbers, every year; others seldom order any, as will be seen by looking over the Annual Reports of the Parent Society. Must there not be a corresponding difference as to the state of actual supply in these different counties? Cannot many books be ordered and distributed before May next, by such societies as have been deficient the last few years in their distributions?

The third topic specified as demanding attention the present year, viz. the furnishing of "New Testaments to Sunday Schools," has by some Auxiliaries received faithful attention, and by others been almost wholly neglected. The same wide difference of practice here prevailed as was mentioned in relation to Bibles. The inference is, that the Sunday schools in some counties (and where the population is nearly the same) must have three or four times as many Testaments as others. It is believed that an examination of different counties would show that this is true. Nothing need be said as to the importance of furnishing every Sunday school child with a Testament of its own, and little as to the practicability of such a measure. Twelve cents will purchase a Sunday school Testament, one dollar will purchase eight of them, and twenty dollars will procure one hundred and sixty, sufficient for almost any school. And where is the church within the bounds of any Auxiliary which cannot raise for its Sunday school twenty dollars for so important an object? If there be such a church, the local Auxiliary could probably furnish the Testaments needed gratuitously. If not, the Managers of the Parent Society would, no doubt, if requested, make a donation to such an Auxiliary for the benefit of schools thus destitute and helpless. Such is now the cheapness of the New Testament that no Sunday school child in the whole land need be without a copy, if its teacher or pastor will take proper measures to procure one. The Parent Society has now a large supply of cheap Testaments on hand for Sunday school children, and new calf bound ones for Teachers; and it is hoped that Auxiliaries will soon order and dispose of them as suggested.

The last topic, "Foreign distributions," is one full of hope and promise. Never was there a time, since

the Am. Bible Society was founded, when the providence of God called so distinctly and loudly on the friends of the Bible to unite in sending this sacred blessing to distant lands. It is greatly needed in France and in Greece. From the missionary stations at Bombay and in the Burman empire, urgent appeals come for means to publish the New Testament, which has been translated into the tongues of those countries, and is in great demand. Five thousand dollars have been promised to each of these missionary stations, as soon as the managers can raise this money. To the mission at the Sandwich Islands, five thousand dollars more have been promised on the same conditions. At Ceylon and in other places where American missions are established and translations of some portion of the Scriptures made, means are also needed to aid in publishing the Word of Life. Had the managers *thirty thousand dollars* now in hand, they could wisely appropriate all this money within a short period to the circulation of the Scriptures in Foreign lands. Let the Auxiliary Societies—let the friends of the Bible—the friends of missions—the friends of the dying heathen—the benevolent of every name, ponder these facts, as they are presented in the clear light of God's providence, and they cannot but take *early* measures to aid the Bible cause, and that efficiently.

[For the Religious Intelligencer.]

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. II.

The receipts of the Board during the year ending Dec. 21st, 1831, were a hundred and twenty-one thousand dollars; and it was from this sum that the expenses mentioned in the first paragraph of the former number, were defrayed. The cost of Indian missions that year was ten thousand dollars less to the Board, than the year previous, owing to the fact, that some of the missions were reduced, and that the government of the United States refunded a considerable sum expended on buildings at the old station of Dwight, among the Arkansas Cherokees. To this diminution in the expenses, and to advance thirty-four thousand dollars in the receipts of 1831 beyond those of 1830, must the results be attributed, which have already been described. If it had not been for this diminution of expenses, and this advance in the receipts, and if the Committee had, at the same time ventured to send forth the fourteen missionaries who actually went into the field, the Board would have incurred a debt of from thirty to forty thousand dollars.

Few need be informed, that the expenses of a great system of foreign missions cannot be varied with the perpetual fluctuations of trade. The system is framed for stability and continuance, and will cost as much when money is scarce, as when money is plentiful. The missionary goes out for life, and lays his plans accordingly. His stipend is graduated upon his actual and necessary expenses. Most of the missions being far distant, it would require two years to effect any considerable reductions; and then the reductions could be made only in one of three ways:—either by recalling a number of the missionaries; by stopping the presses; or by dispersing the schools. Such measures as these, are of course, not to be thought of. We must hold the ground we are enabled to gain, and gain more as fast as possible. With all who are seriously bent upon the conversion of the world, this is a fundamental rule of action; and it is to such, these papers are respectively addressed.

The hundred missionary families, and the fifty unmarried laborers, now in the field, must be fully sustained during the present year. The gospel must be proclaimed without ceasing at all the stations. The rudiments of knowledge must be taught in all the thousand schools, and the presses must pour forth their invaluable productions like so many perennial fountains.

Those sons of the Church who have consecrated their lives to its foreign service, and who will be desirous of going forth during the year, should not be detained from the field by the mere want of pecuniary means to send them.—But this will require, as has been already stated, that the receipts of the present year be a hundred and thirty thousand dollars.

To secure this amount it will obviously be necessary, that contributors of last year should not diminish their subscriptions. And since many, who gave then, now rest from their labors on earth, and since there is a greater sum to be raised, if we would meet what seems to be the proper and unavoidable expenses of the year, it follows that the survivors should increase their contributions, or bring new patrons to the cause. And this will be the case from year to year, till we and our children have passed from the stage of life. Hundreds of missionaries are to be sent forth by the American churches annually, before the command of Christ is obeyed, and his promises are fulfilled; and in point of fact, his disciples will give for this object, and will find themselves able and disposed to give, far more than they now think is possible. There are thousands in our churches, who now give three or four times as much, without feeling it, as they could have been persuaded came within their duty or privilege, ten years ago. The church is making progress in this sort of knowledge and experience, but has a great way yet to travel before she even enters the proper limits of Christian sacrifice and self-denial.

The manner in which the assurance was received, a year ago, that fifteen missionaries were likely to be detained from the field by a want of funds, evinces a decided wish in the churches, that none should ever be detained for such a reason. A feeling so consonant with the spirit of Christ, with the claims of the heathen, and with every dictate of Christian benevolence, will be respected by the Committee; and taking into view the probable number of missionaries at their disposal, they have resolved to aim at sending forth missions during the present year, to the countries and in the proportions following: viz.

To Bombay, two missionaries and perhaps a printer	
To China, Siam, and the Indian Archipelago,	
To Syria,	
To liberated Greece,	
To the Greeks of Turkey,	
To the Sandwich Islands, a printer, and perhaps another missionary,	
To the Indians in the State of New-York,	1
To the Choctaws beyond the Mississippi,	1

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There are seventeen candidates for missionary employment, besides a printer, now under the direction of the Committee, nearly all of whom will be in readiness to enter the field during the year. No one who has reflected upon the subject, can think this number large, in almost every point of view, it appears exceedingly small. Not one in seven of the students, who have gone out from the Andover, Princeton, and Auburn seminaries, has become a foreign missionary; and yet nearly all the missionaries of the Board hitherto, have been obtained from those institutions. A very small proportion indeed of the men who enter the ministry, in the Presbyterian, Congregational, and Dutch Reformed churches, go forth as missionaries to the heathen. And looking abroad, how inadequate the supply! how urgent the demand! In no considerable district of our country is there such a disposition to hear the gospel, and to be profited by it, as there is among the inhabitants of the Sandwich Islands; but were all the missionaries now in the islands and on their way to them, to remain there, and live to acquire the language, each would have a parish of not less than eight thousand souls, all to be raised from the lowest state of ignorance—a parish in which every

thing is to be done by the pastor himself. No man can long endure such a pressure of duties, even in the best of climates. The mission established among the mingled people of Syria may be compared to a single light-house erected for a thousand leagues of stormy coast. Without a more extended array of means among the Greeks, it will take an age to reach even the understandings of half the people, while the present is most emphatically the seed time. The Armenians are just beginning to approach. The missionaries residing in the city of Bombay find, that a division of the inhabitants of only that city among them, would give not less than forty thousand souls to each for his spiritual charge. Siam has been scarcely entered by Protestant missionaries, and China not at all. The innumerable islands southeast of these countries, invite our enterprise. They form a fifth part of the world, and are among the most delightful portions of the globe; and, for aught that appears, we may advance from cluster to cluster, till we shall meet the glad heralds of the cross advancing from the Hawaiian, Marquesian, and Society islands. There are two or three Protestant missionaries among the six millions inhabiting the magnificent island of Java, and fifteen scattered among the Moluccas; and Spanish and Papal influence may obstruct our progress, for a time, among the Philippine islands, said to be twelve hundred in number; but, without doubt, hundreds of devoted and able missionaries ought to be immediately dispersed among those thousand of verdant spots which teem with inhabitants in those great oceans. And it is affecting, it is overwhelming to think, that the five hundred millions of heathen now on the earth must be evangelized by Christians now living, or they will never be evangelized. A generation of heathen lives no longer than a generation of Christians, and time is hurrying both to the bosom of its mighty tide into eternity.

We plead for the means of advancing more rapidly our work. At our present rate of enlargement, ages upon ages will pass away before it is done. Let promising and pious young men press and be pressed into the ministry, with their minds and hearts intent upon this work. Let the churches wake to its magnitude, and its solemn, inalienable claims. Let them realize that the work can be done, and resolve that it shall be. Let each member of the church male and female, young and old, rich and poor, learned and ignorant, feel a personal and high responsibility to see the work advancing with accelerated speed. Let ministers of the gospel feel a special obligation. Let the officers of Auxiliaries; and Missionary Associations feel it. Let Collectors feel it. Let all feel it, this year, and every year. Let it appear to be the great object and duty of life. Let it be pursued with steadiness, with intelligence, with inflexible resolution, and inextinguishable ardor. Then "many shall run to and fro, and knowledge shall be increased;" and soon "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High."

Gov. Peters has appointed Friday, the 20th day of April next, as a day of Humiliation, Prayer, and Fasting.

MORE LIGHT NEEDED.—There is a county in Virginia inhabited by a people who consider themselves Protestant Christians, where a young preacher highly esteemed for his talents, was refused ordination by the ecclesiastical council of the church, to which he belonged, because he had been engaged in distributing the Holy Scriptures without note or comment among his poor neighbors! This was the only objection urged against his qualifications for the ministry—and for this alone he was rejected! We make this statement on the authority of a gentleman of intelligence and piety, who resides in that country, and who was well-informed on the subject.—*Southern Religious Telegraph.*

CONVENTION ON PROTRACTED MEETINGS.—We learn from the Vermont Chronicle, that a meeting of 13 ministers from New-Hampshire, and 21 from Vermont, convened at Windsor on the 14th ult. and organized as a Convention, by choosing Rev. N. Lord, D. D. Moderator, and Rev. S. Delanet Scribe. The meeting was continued through the next day.

The advantages which we may hope from the judicious use of protracted meetings, the evils to be apprehended from their abuse, and the reasons to fear that they may be abused, were fully discussed; after which it was voted unanimously, that "this Convention, on the whole, approve of protracted meetings for the promotion of religion."

It was universally thought, that at a protracted meeting, there should be a great deal of *instructive* preaching; that, in the words of one of the resolutions, "the great truths of the gospel, which are the fundamental principles of Christian experience," should be much insisted on. It was considered important that these should be exhibited, not as they sometimes stand in formal treatises on Theology, but just as they lie in the experience of Christians. And the greater the degree of excitement, the greater quantity of such instruction is demanded, and the more imperious is the demand for it.

Another point much insisted on was, that prayer should actually be *prayer*,—the offering up of our desires to God,—and not an address to men, or an exhibition before men. The danger of this fault exists whenever one man attempts to pray aloud in the presence of another. It is every where a great fault but no where greater than at such meetings. Every attempt to produce excitement, otherwise than by a clear and plain exhibition of divine truth, was decidedly condemned.

It was thought that there was a tendency, in some places, to multiply these meetings excessively; and that ministers ought resolutely to guard against being called away from studies and pastoral labors to attend them, to the injury of their own people, and their own minds.

It was thought that the principles discussed, of which we have given the leading thoughts, would, if rigidly adhered to, sufficiently guard protracted meetings from whatever evils have been feared by friends or reported by enemies, and would render them useful to the cause of Christ; wherever the people feel interest enough in divine truth to attend them.

"MISSIONARY MUSEUM, or an account of MISSIONARY ENTERPRISES, in Conversations between a MOTHER and HER CHILDREN."

A work with the foregoing title has just been issued by Jeremy L. Cross of this city.—It is very prettily executed in 2 volumes 18 mo., and adorned with a variety of cuts illustrating the folly of idol worship and the horrors of Pagan Superstition.

The work consists principally of selections of anecdotes and interesting events, and is well calculated to make the rising generation acquainted with the cause of missions and the wretched condition of the heathen, "The cause in which Brainerd, Fisk, Parsons, Worcester and Evarts lived and died."

REVIVALS.

REVIVAL IN NEWARK, N. J.

We make the following extract from a communication relating to the revival now in progress in Newark, N. J., sent by the Rev. Mr. Hamilton to the N. Y. Observer.

The blessing which attended the protracted meeting held among the Presbyterian churches of this place, in common, last May, induced many Christians here to desire another early in the winter. After mutual consultations, by the ministers, it was deemed best to hold a protracted meeting in each of the three Presbyterian churches, at different periods through the winter,—inviting Christians of the other churches to attend these several meetings. In the second church, under the pastoral care of Rev. Mr. Hay, such exercises were held early in December last.

I made arrangements, with the advice of my session, for a similar meeting the week preceding our communion on the first Sabbath in February. The exercises commenced on the evening of Feb. 1st, when Rev. A. Peters preached. These religious services were continued three times daily to the end of the week,—Messrs. Peters and Rice of New York, Dr. M^r Dowell and Mr. Magie of Elizabethtown, and Mr. Judd of Bloomfield, as well as Rev. Messrs. Dickinson and Hay of the Third and Second churches in Newark, all fondly lending their aid. Meetings for prayer were daily held in the lecture room at half-past 6 A. M. and at half-past 5 P. M. All the meetings were well attended, and the solemnity was manifestly increasing. On the Sabbath the Lord's Supper was administered, and a few received to the fold of Christ. On Sabbath evening it was agreed to meet in the church for prayer, and to my astonishment, the church was nearly full. It was a season of tenderness among many Christians. It was found also that between twenty and thirty were anxious about their salvation. In this state of things I consulted the session as to what should be done, and with their consent invited the Rev. Mr. Norton and Rev. Mr. Parker of New York, whose labors have recently been attended with signal success in the churches of Mr. Paterson and of Dr. Skinner in Philadelphia, to come and assist us in conducting a second protracted meeting, commencing on the morning of Wednesday, February 15th. We all felt some solicitude on the subject of new measures and new doctrines; but here were hundreds of souls perishing in sin; God had greatly honored the labors of these his servants; we therefore concluded harmoniously, to express our views to these brethren and then leave it to their judgment to act as they should see fit.

On the morning of Wednesday, Feb. 15th, the solemn exercises were resumed. Rev. Mr. Johnson now laboring with the Fourth church in this town, preached. In the afternoon Mr. Norton preached his first sermon; Rom. ix. 1, 2; The feelings of a Christian towards men perishing in their sins. It was a season of great solemnity, and some professors felt their hopes shaken. * * * * *

In the evening Mr. N. preached from Psal. xxvi. the assembly was large, and towards the end of the meeting a deep solemnity rested on the minds of all. He then remarked that the gospel offer was sent by God, and was designed to produce an immediate decision, upon which he called upon all who were determined now to attend to their soul's welfare, to retire to the lecture-room for conversation and prayer. I followed him thither, expecting to see perhaps eighteen or twenty; but to my astonishment we found not far short of two hundred, of whom about fifty were young men and youth.

Thursday morning Mr. Norton preached from Heb. xi. 1, on faith. In the afternoon Mr. Judd, of Bloomfield, preached; and in the church the Spirit of God was at work, searching the hearts and shaking the hopes of professors of religion; many were in great distress; and sadness sat on many faces. In the evening Mr. Norton again preached, and the anxious being again invited to the lecture-room, we found it filled—probably not less than four hundred were there convened. After some suitable remarks, it was requested that all who determined now to yield their hearts to God, should kneel; probably two thirds of the assembly then knelt down and prayer was offered on their behalf.

Friday morning, Feb. 17th, Mr. Norton preached from 1 Peter iv. 17, after which an invitation was given to such professors of religion as had lost their hopes, to retire to the lecture-room. About sixty were found there, many in great distress, and all much troubled. Precisely the same course was pursued with them, with the impenitent. Friday afternoon and evening Mr. Parker preached, and the lecture-room was again quite filled with inquirers.

On Saturday morning and afternoon Mr. Parker preached. His sermon in the afternoon from Jude, verse 23, made a deep impression on the church. Some of the elders came around me at the close of the service, weeping and acknowledging they had hitherto done nothing for the Lord Jesus Christ. Mr. Norton having returned from New York, preached in the evening, and notice was given that a sermon would be addressed on Sabbath evening to young men.

On Sabbath morning Feb. 19, Mr. Norton preached from Rom. viii. 9, on the spirit of Christ in his people; and still more among professors were cast into trouble. In the evening agreeably to previous notice Mr. Norton preached to young men. The body of the church was occupied by them, many hundreds were present, and it is thought that several hundreds went away unable to find entrance. His text was Mark viii. 36, 37. An invitation was then given to all young men who were determined no longer to neglect their souls' salvation to retire to the lecture-room; we found it nearly full of young men; probably about three hundred were there, and of these about one half, or perhaps more, kneeled down in token of their determination then to cast themselves on God's mercy in Christ Jesus. It was a time of thrilling interest. As God was so evidently prospering these efforts it was determined to continue these religious services through the ensuing week, in the afternoon and evening in the

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church; and also the morning and evening prayer meetings. This was the time when the distress in the church was at its height, and almost every countenance indicated sadness.

On meeting at 6 o'clock A. M. on Monday for prayer the scene was little else than one of weeping and lamentation; the pastor's mouth was shut, the people's hearts were burdened. In the afternoon, Mr. Norton preached from Prov. xxviii. 13, on confession of sins; after which a call was made upon those who felt it their duty to make acknowledgments one to another, to do so. This was done, the shepherd leading the flock into this path of mortification to pride; several followed him therein publicly, others more privately; it was a time of most painful emotion. The whole church seemed to be weeping and mourning around their troubled leader. That night was sleepless with many; not a few passed the whole night in distressing anxiety and cries for mercy. But blessed be God, on Tuesday morning the clouds began to scatter, and the sun of righteousness to break forth with healing in his beams; several professors could unite that day with their spiritual leader in blessing God for his pardoning mercy and for restoring to them the joys of salvation. Never, probably, will the present generation of christians in this church forget the fearful solemnity of Monday Feb. 20, nor the blessedness that dawned on the church on Tuesday, 21. There had been previously many awakened, and some few began to be in the Lord, but the church was too deep in mourning to feel much for others; from that time however the spirit of prayer seemed caught by one and another and another of God's people, and the work went forward with power.

On Monday evening at the time when the anxious were usually called to retire to the lecture room, it was raining very hard; the house was crowded, there seemed to be a necessity for calling the anxious out in the church, before the whole congregation. It was done, and hundreds pressed forwards occupying the aisles and the seats before and on each side of the pulpit; and the same practice has been continued every evening since that time with evident tokens of God's blessing. Many found peace while kneeling among the anxious in the presence of the whole congregation, and several have declared to me that the conflict demanded of them ere they could master their pride and openly join the anxious, seemed to them to have brought them to the point requisite for an entire surrender of their hearts to the Lord Jesus Christ.

The meetings were continued through the whole of last week, chiefly conducted by Mr. Norton, whose place during the short absence of two days was again supplied by Mr. Parker aided by Elihu W. Baldwin and Mr. E. F. Hatfield. Every day fresh awakenings took place and souls were hopefully converted to God.

The work has been peculiarly interesting among males. Several men advanced in life now hope in God's mercy, many youths and even boys; but chiefly has this work been felt among young men. In passing along the streets I am importuned to enter this house, and that house

to see young converts, and converse with the anxious; in one house I found six, in another five, in another ten, and in another fourteen, some distressed and some rejoicing. Some young christians have been surrounded with their companions, male and female, in great anxiety seeking direction and asking for their prayers, and have been compelled at times to pass the night praying with and exhorting them. In some houses almost the entire family are rejoicing in hope. Some cases are peculiarly interesting. Many persons, and especially one somewhat past middle life, have been in distress so great as to be unable to conceal it. * * *

Many heads of families, in instances not a few both the heads of a family, and in some cases parents and children together, have been brought to rejoice in hope. And here I think it right to mention one point, which is I fear, sometimes not brought forward before the anxious with sufficient prominence, and that is the duty of confessing as well as forsaking sin: of going, like Zaccheus, and making restitution for wrong done, to the very person injured. Several interesting cases of such restitution have occurred here both among men and women. Some there were greatly distressed for a few days, who found no peace; but after they had brought themselves to the point of giving this evidence of their sorrow for sin, speedily were they found rejoicing among the converts.

On Sabbath last, after much anxious deliberation with the session and a number of God's people, in the afternoon, after I had attempted again to open my mouth to deliver God's message to his people—the church were called out into the aisles publicly and solemnly to renew their covenant with God, expressly promising to live every day to God, and every day to embrace all opportunities that may present to converse with the impenitent, and urge them to embrace the gospel. This was accordingly done, and it is believed that nearly the whole church did thus solemnly covenant to be the Lord's; a transaction of great interest and solemnity, and sure to result either in a higher tone of piety and greater engagedness for God, or in deeper guilt and condemnation. In the evening of the Sabbath, Mr. Norton again preached to young men, and the entire lower floor of the church being left for their accommodation, was completely filled—a number occupying the aisles. At the close of the exercises probably 200 came forward, and quite a number declare that they then found peace in believing. On this Sabbath evening, although the lecture room was filled with christians, met for prayer, and three other churches at least, were open for public worship and were, as I have been informed, well filled and were crowded, there was no sensible decrease in the attendance at our church. It was crowded, although not one female was seen on the ground floor.

Monday afternoon Mr. Norton again preached, and there, in open day-light, the anxious being called out, about 200 came forward, in view of their friends, avowedly determined to become the servants of Jesus Christ. In the evening he preached again; when the anxious were called forward, the press towards the pulpit was annoying. Hundreds came, and truly

the Lord was there. If ever an assembly felt the awful presence of God, it was in this church last Monday evening. It was a time of melting tenderness, and very many began that night to rejoice.

On Tuesday afternoon a meeting for inquirers was appointed in the lecture room, while christians met for prayer in the church. The room, which holds about 400 perhaps rather more, was filled. On calling the converts to separate from the anxious, I should judge that about one third of those present declared themselves converts; and of these, it appeared to me, that full half, if not a majority, were males; but I cannot be confident that my estimate is accurate. In the evening these solemn services were brought to a close, after continuing from the 15th to the 28th of the month, both inclusive. If any thing I should say the interest appeared to be deeper, and the number of those coming forward as anxious, was greater than before. Several, last evening, declared they had found peace in believing while bowing before the Lord.

How many are rejoicing, or how many are now anxious I cannot tell. For seven or eight days I have done little else than visit from one house to another, to converse with the awakened; but I cannot, I suppose, have seen the twentieth part of those who desire it. No minister can reach them all. There are members of all the congregations, and I believe of all denominations in the town, who turned into the Lord's sanctuary with us, were awakened, and many of them hopefully converted. "It is the Lord's doing and marvellous in our eyes." The work is assuredly the Lord's. * * * *

This day our brethren of the Third church commenced a protracted meeting to be continued with services twice, daily, through the remainder of the week; and our fervent prayer is that the blessed Spirit of God may descend among them, and carry on his work with increasing power and glory. We firmly believe that the work is but just commenced, for we cannot doubt that if christians honestly endeavor, as they have solemnly covenanted they will to do every day something, and all that is in their power, to honor Christ, and to save souls "pulling them out of the fire," God will bless their efforts, and every day men will be converted to God.

And now I would remark, the means employed have been the presentation of God's truth to the consciences of men in the simplest dress possible. God's ministers felt they were delivering his message, not their own, and men have felt it to be the word of God, and God has made it effectual—Obligation to decide promptly and on the spot, in view of God's glorious message, has been distinctly held up, firmly pressed on the conscience, and attended with undeniable success.—Great activity and faithfulness on the part of christians in warning their impenitent friends, have been employed, and that successively. Many have assured me it was the warning of their christian friends, and their lately ungodly companions that awakened them.—Prayer has also been eminently serviceable. Until christians began to pray, and to pray in something of a child-like

reliance on God's promises, nothing comparatively was done. Probably christians in this church never prayed before, as they have done, for the last eight days. All the meetings have been marked with great stillness and solemnity; there was often a breathless silence in the house crowded to overflowing. When the anxious were bowed before the Lord for prayer, you might hear now and then a deep sigh, an inward groan, a sob half suppressed, but otherwise all was still, and often solemn and silent as the chamber of death.

If any extravagance or fanaticism has here crept in, it was the fanaticism of awakened consciences, in unfaithful professors writhing in anguish before a holy God, and in awakened sinners weeping, and sobbing, and calling for mercy in their chambers at home, or when met with the family around the domestic altar, or amid a group of praying christians in some part of the house of God, as the multitude were silently retiring to their homes; or it was the fanaticism of new born hopes in penitent professors, or of commencing joy in the young converts from sin unto righteousness. If this overwhelming sense of gospel truth be fanaticism let me be a fanatic all my days, let this fanaticism spread and prevail among the people whom I minister, and may those beloved brethren in the Lord, to whom so many of us are no less than "even our own selves," ever be honored as the instruments of kindling a fanaticism so pure, so holy, so blessed, and saving its results, wherever they plant their foot; the blessing of many ready to perish has really come upon them. Wm. T. HAMILTON.

Newark, February 29th, 1832.

NEW YORK.

West Hampton, Suffolk Co. L. I. Feb. 21, 1832.
During the autumn and winter of 1831, the Presbyterian society of this place, erected a new little edifice as a place for the public worship of Almighty God. On Friday, January 20th, 1832, this house was solemnly dedicated to the worship of the triune God, Father, Son and Holy Ghost. Sermon by the Rev. Daniel Boers, pastor of the Presbyterian church at South Hampton, from Chronicles vii. 15.

On Tuesday, January 31st, we commenced a protracted meeting in this place, which was continued with increasing interest and solemnity for ten days. Nothing special appeared until the close of the fourth day, when an invitation being given to those who were anxious to come forward, twelve persons presented themselves in the anxious seats. On the 5th day the number of anxious exceeded forty, and on some of the days following they amounted to nearly seventy. At the close we found that during the ten days of our meeting, nearly thirty had found "peace in believing." Some of these had entertained hopes before, but their hopes had not led them to come out entirely from the world and take a decided stand on the side of God and his cause.

When we consider that the congregation worshipping in this place is small; and that a very general revival of religion was enjoyed by this people during the winter and spring of 1831, we have reason to say, "The Lord hath done

great things for whomever he will call. Some current will call broun N. Y.

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great things for us whereof we are glad." And for which we pray that we may be truly thankful.

Some cases of hopeful conversion have occurred since our meeting, and we hope the Lord will carry on this good work, till many more are brought to taste and see that he is good.

N. Y. Evangelist.

JOHN R. MOSKIN.

Conversion of Deists and Universalists.—From Rev. A. Bronson, *Ira*. All the Deists and Universalists in this vicinity, excepting five, have been, as we trust, converted to Christ. In former days their number was very considerable. Some who were once the most zealous advocates of the cause of Satan, are now the most active promoters of "pure and undefiled religion."

Miss Reporter.

PENNSYLVANIA.

Pittsburg.—Extract of a letter from a gentleman at Pittsburg, to his friend in this city, dated Feb. 28, 1832.

Previous to our last communion season, (last Sabbath,) a four days meeting was appointed in Herron's congregation, and I do think but of his church had faith to believe that any would come of it. However, the meeting commenced, and for the first two days there did not appear to be any particular interest manifested. But on the second evening, when those who were requested to come forward, there were perhaps accepted the invitation. This seemed to be the first manifestation that God was moving upon the hearts of the people. Many members of the church seemed to awake from their lethargy, and an increased spirit of prayer was evident. On the succeeding day evening, a much larger number of anxious persons went forward; and on Sunday, (our communion) there was much solemnity, and apparent deep feeling among the people. On Sunday evening, more than 100 persons went forward, and on Monday evening, a still larger number. This was the last of the four days, but on the question being put to the congregation whether the meetings should continue longer, they voted unanimously that they should. The meetings were consequently continued the two succeeding days, when according to an appointment previously made, the meeting commenced in the second church, where as yet there does not appear any special interest.

Cincinnati Jour.

NORTH CAROLINA.

Wilmington.—The Rev. Thomas P. Hunt, in a recent letter writes as follows:

"I humbly trust that the Lord is blessing us in this Presbytery. Brother McCallan has good times. Brother Rowland is receiving showers of grace. Brother Alexander McIver has souls rejoicing around him. And the Lord is in Wilmington. Several other congregations, I hear, are visited by the saving influence of God's Spirit. Protracted meetings, and village meetings? are not such bad things as infidels and many good christians, who have never tried them, suppose."—*Southern Religious Telegraph.*

Fayetteville.—The Rev. H. A. Rowland, in a letter dated on the 7th, gives us the following notice of the interesting work of the Holy Spirit in Fayetteville.

Dear Brother—The Lord who once visited us by his chastisements, is now visiting us in his mercy. The inquiry is now heard in the midst of us, "what must we do to be saved?" Since our four days meeting in January last between thirty and forty have professed hope in Christ. Others are anxiously inquiring for the Saviour. —May the spirit of grace bring every impenitent sinner in the midst of us to the feet of Christ. I attended with a brother a four days meeting in Wilmington, which closed the last week. Many there have been brought to see their lost condition as sinners, and accept of mercy thro' the mediator, Christ Jesus.—*Id.*

OBITUARY.

DIED—In this city, on the 5th inst. a child of Mr. Giles Mansfield, aged 5 years; on the 14th inst. a child of Mr. Jason Williams, aged 1 year; on the 5th inst. Mrs. ——— Granger, wife of Mr. William Granger, aged 34; on the 9th inst. Mr. Cyrus Sanderson, aged 63; on the 5th inst. Mrs. Elizabeth E. Phelps, aged 26; on the 4th inst. Wm. Thomas, son of Thomas J. Stafford, aged 6 months; on the 5th inst. J. H. Lansing, only child of Capt. J. Lansing, aged one year.

In Litchfield, on the 28th ult. Mr. Levi Coe, aged 71; on the 4th inst. Mrs. Eunice Landon, aged 80, relict of Seth Landon, Esq.

At Oxford, on the 27th ult. Enos W. son of Mr. Asael Townner, aged 8 months.

In Albany, on the 29th ult. Mrs. Rachel Rush, 94.

In East Haven, on the 4th inst. Mr. Richard Brookett, aged 63 formerly of North Haven.

Died at Spencertown, N. Y. on the 20th of Feb. after a short illness, Alfred S. Osborn, only child of Rev. Joel Osborn aged 13 years.—From infancy the deceased had been in Sabbath schools—was fond of reading—had repeatedly read the scriptures through, and at times, was the subject of anxious impressions. For three or four weeks previous to his death, he was evidently impressed with the idea he should not live—and desired his parents to pray with him that his sickness might be sanctified. "I have thought (said he) I might die—and if I was prepared I may as well die now as any time. Since P. (one of his mates) became a christian, I have often wished I was too." His mind seemed secretly impressed with the thought that he was in the hands of God—and when asked if he was willing to be there, would say "I think I am"—The evening before he expired, he kissed each of his parents saying to his Ma, "all my little things in the other room you and Pa may have.—My things in the chamber and the cane Mrs. P. gave me you must keep. Here is my Bible which my Ma gave me, and I give it back to Ma." My dear child to whom will you give your immortal soul? "To God who gave it."

[Communicated.]

Died in New York on the 8th instant, aged 37 years, Miss Eliza Wolcott, daughter of Thomas G. Wolcott, A. B.: she was the late surviving authoress of that interesting work entitled, "The two Sister's Poems and Memoirs," and as we most humbly trust, was a saint of the most High. Her remains were brought to Connecticut, and on Sabbath the 11th interred by the side of her mother and sisters in her own family burial ground, under the most solemn and appropriate funeral rites of the Episcopal church, and amid a numerous and surrounding concourse of mourning relatives and acquaintances. "Precious in the sight of the Lord is the death of his saints." [Communicated.]

POETRY.

[From the Recorder.]

ON THE DEATH OF THE REV. DR. ELIAS CORNELIUS.

"All ye that are about him, bemoan him, and all ye that know his name, say, How is the strong staff broken—and the beautiful rod?"—*Jeremiah xlviii. 17.*

It cannot be, It cannot be, that thou art on thy bier!—
But yesterday in all the prime of life's unspent career.
I've seen the forest's noblest trees laid low when lightnings shine,
And the column in its majesty torn from the temple-shrine.

But little deem'd that ice so soon would check thy vital stream,
Or the sun that soar'd without a cloud thus veil its noon-tide beam.

I've seen thee in thy glory stand while all around was hush'd,
And seraph wisdom from thy lips, in tones of music gush'd;
For thou with willing hand didst lay at joyous morning's hour,

Down at the feet of Him who gave, thy beauty and thy power,—
Thou for the helpless sons of woe didst plead with words of flame,

And boldly strike the rocky heart in thy Redeemer's name.

And lo! that withering race who fade as dew 'neath Summer's ray,
Who like the rootless weed are toss'd from their own earth away.

Who trusted to a nation's vow, but found that faith was vain,

And to their father's sepulchres return no more again,—

They need thy blended eloquence of lip and eye and brow,

They need the righteous as a shield,—why art thou absent now?

Long shall thy image freshly dwell beside their ancient streams,

Or mid their wanderings far and wide shall gild their alien dreams,—

For heaven to their sequester'd haunts thine early steps did guide,

And the Cherokee hath blest thy prayer, his cabin-hearth beside,—

The Osage orphan meekly breath'd her sorrows to thine ear,

And the lofty warrior knelt him down with strange, repentant tear.

I see a consecrated throng of youthful watchmen rise,
Still girding on for Zion's sake their heaven-wrought panoplies;—

These in their solitudes obscure thy generous ardor sought,

And gauging with a tireless hand up to the temple brought;

These, when the altar of their God they serve with hallowed zeal,
Shall wear thy memory on their heart, an everlasting seal.

I hear a voice of wailing, from the islands of the sea,
Salvation's distant heralds mourn on heathen shores for thee,—

Thy constant love like Gilead's balm refreshed their weary mind.

And with the holy EVARTS name, thine own was strongly twin'd;

But thou from their astonished gaze hast like a vision fled,

Just wrapt his mantle round thy breast, then join'd him with the dead.

Farewell! we yield thee to the grave with many a bitter tear,

Though 'twas not meet a soul like thine should longer tarry here;

Fond clustering hopes have sunk with thee that earth can ne'er restore;

Love cast a garland on thy turf that may not blossom more;

But thou art where the dream of Hope doth in faith's vision fade,

And love immortal and refined, glow on without shade.

L. H. S.

GOING DIFFERENT WAYS.

Rev. Dr. Witherspoon, former president at Princeton college, was once on board a packet ship, when among other passengers was a professed atheist. The fellow was very fond of troubling every body with his peculiar belief; and bronching the subject as often as he could get any body to listen to him. "He don't believe in a God, and a future state—noth'n!"—By and by there came up a terrible storm, and the prospect was that all would go to the bottom. There was much fear and consternation on board, but no one was so horribly frightened as the atheist. In this extremity he sought out the clergyman. He found him in the cabin calm and collected, and thus addressed him:—"Dr. Witherspoon! Dr. Witherspoon! we're all going for it—We have but a short time to stay. Oh! gracious! how the vessel rocks. We're all going—don't you think we are, Doctor?"

The Rev. gentleman turned on him a look of most provoking coolness, and replied in broad Scotch:—"No doubt, mon we're a'ganging; but you and dinna gae the same way."

MR. WHITING.—Permit me to express, through your paper, my grateful acknowledgments, to the ladies of Fair Haven, for making me a Life Member of the American Tract Society, by the contribution of \$28.44. May the blessing of many ready to perish come upon them, through this their liberality.

JOHN MITCHELL.

Fair-Haven, March 10th 1832.

Letters received at the Office of the Religious Intelligencer during the week ending March 15, 1831.

G. S. Phillips, Smithtown, N. Y.; B. F. Palmer, Mystic Bridge, Conn.; S. Wright, Granville, Conn.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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